1: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4

643 669 virtual dictator of Arabia, to whom the world to-day accords its sincere admiration.

At the time of which I speak, however—in 1912—
622 619 721 Nauaf, the son of Nuri Sha'lan, was at war against the hereditary enemy of the Ruala, the Shammar Bedouins and their ruler, Ibn Rashid, who held Jauf. The capture of that oasis was the objective of long and bitter fighting. Much blood was shed; every year took its long toll of human lives. Now, however, Nauaf had come close to his goal and soon Jauf actually fell into his hands.

114 Nauaf had three sons, amongst whom was the young Prince, Amir Fuaz; it is with him I would begin my tale. For to this child I owe the fact that I was privileged to live with the Ruala as one of them, that I was permitted to visit them eleven times in twenty-two years; that I wandered, hunted, and fought with them; that on horseback or camel-back, I crossed and recrossed their grazing-grounds year in and year out; that I was adopted into the tribe as a Rueyli chieftain; and that they knew and loved me as I knew and loved them.

856 868 Amir Fuaz was just eight years of age. Even so, he already had the reputation of being an adroit rider and a good shot, though his legs were yet rather short to grip the flanks of a mare and his arms to weak to balance a carbine for any length of time. "Wordly learning", as the Arabs call reading and writing, held no interest for him. He preferred to go camel-riding with me or to join
● 777 in the hunt. His mother, Misha'il, who had gone blind, proudly related to me that it was an omen of good for the future that Nuri Sha'lan had laid the halter of his war-mare and a silver *khanjar* in the boy's cradle. The

: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4

small *khanjar* is a curved dagger, and it was with this very one Nuri had killed in single combat a minor chieftain of the Muntefiq. 777

One afternoon young Fuaz and a group of his little friends were practising with slings, the ancient weapon with which David slew Goliath. They shot flat pebbles with astounding accuracy at the small wooden pegs, which held the tent ropes down about thirty paces distant. Unseen by them, I suddenly stepped out from behind his tent. A stone, which had hit its target close to me, rebounded from the smooth wood and struck me on the forehead between the eyes. For a moment I was nearly stunned, more perhaps from shock than from the actual blow. My first thought was that I had been struck by a bullet. 857 524

Gasping and with a frightened face, Fuaz ran up to me. He had noticed the wound in my forehead and a few drops of blood on my fingers, which I had, in my confusion, pressed to my head. When I took the lad in my arms and laughingly lifted him up, to let him know that it was no great matter, a look of anger crossed his face, as if he had been offended. He wriggled free and stood still before me. Then he tore his *aghal* and *kaffiyah* (the veil and head-cloth) from his head, letting the six fine braids of his hair fall over his shoulders. They reached to his hips. With tears welling from defiant eyes, he cried, "*Ana dachilak!* Before the face of God I deliver myself unto you: tell me the price of your blood." It sounded not in the least regretful, nor did it suggest any wish to be forgiven. It was sheer defiance, because he thought I had made fun of his offer. 683

1: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4

"They bring good luck," he replied dreamily.

He then transferred his caresses to a bedraggled ostrich plume, stuck in the radiator cap.

"And this feather duster, what is that for?" I asked.

"This feather stands for strength, speed and endurance such as Allah has given to the male ostrich," Ibrahim replied impressively.

Now I knew!

Ibrahim twinkled at me with his one eye and with an air of superiority took the trouble in hand. Coolly he announced that the springs of the car had given away, and, still worse, that the front axle was broken.

"Then the 'wild ostrich' cannot run any more," I said sarcastically.

Ibrahim now lost his lamblike patience. He darted a look of scorn at me and angrily chased the volunteer experts away from his car with some highly original curses. The sleeping volcano had suddenly burst into activity. He replaced every screw, nut, spark-plug and wire which his "assistants" had pulled out. Then, with the boards of a box and strips of a gasoline can, he made a "splint" for the broken axle. For this job he needed also wire or rope, of which unfortunately we had only a few odd bits. Ali's shirt and my two (the only shirts amongst the seven travellers) had to serve as bandages for the broken limb of the "wild ostrich." As substitutes for the springs, Ibrahim cleverly fitted several padded boards over the rear axle. The result looked marvellous—but would it hold out?

We discarded all superfluous luggage, and even ate the two chickens.

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

The *ḏib*, wolf, is most fond of frequenting caves and crevices in rocks. Only when it is about to give birth to young does it crawl into a deserted hyena den. In color it adapts itself to its surroundings. In the volcanic territory it is dark brown, *aṣḥam*; in the sandy desert of the Nefûd it is a light brown with a greenish tinge, *azraḳ*; and in the plains of al-Ḥamâd and al-Wudijân it is gray with a tinge of blue, *ašhab*. Wolf skins are used in making rebecs, or one-stringed viols, *rebâba*, which then have a particularly high note. The wolf's eye fetches a very high price, because it affords protection in the greatest danger. The wolf thoroughly understands human speech. He himself was once a human being and his name was Serḥân. At that time all the sheep and goats belonged to him. Because of some great sin he was changed into a wolf, and his flocks were taken by man. But the wolf even now regards goats and sheep as his own and has a grudge against shepherds and their dogs because they prevent him from enjoying his property. Once a wolf said to a sheep dog: "Tonight I will take some of my property for supper, *al-lejle 'aššâje râs mâl*." The dog replied: "We shall see. If I get supper from my masters, I shall protect their property, so that thou wilt not get a taste of it; *elja 'aššûni-hali affekaha lâ ṯḏûḳaha*." If the dog does not receive an adequate supper, his hunger causes him to seek food throughout the neighborhood, and the wolf can plunder to his heart's content.

There was a certain Bedouin who went out on his camel for booty. He met a wolf who likewise was going in search of spoil. They agreed that they would help each other like brothers, *taḥâwow hu w-aḏ-ḏib*. The wolf sat on the camel behind the rider. While the rider slept, the wolf watched over the grazing camel. When they reached a high hill, from the top of which there was a good view, *merḳâb*, the wolf crawled out on to the hill and inspected the region on all sides. Finally he caught sight of grazing camels which belonged to a hostile tribe. They rode cautiously in their direction. The rider kept his camel in a hidden gully and crept with the wolf towards the camels. The wolf ran up to the shepherds, who immediately seized their weapons and pursued him with shouts. Scarcely had they disappeared when the Bedouin seized the finest camel and rode with it into the gully. The wolf led the shepherds far away from their herd; then he returned to it, caught by the throat a tiny young camel, which was covered with

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

a thousand paces distant one from the other. The gazelles at first advance quietly, but later on, becoming scared, they run along the two walls and try to penetrate as rapidly as possible through the narrow opening into the upper and completely closed loop. As soon as they run through, the narrow opening is blocked up and a greyhound, *sluḳe*, attacks the gazelles. The frightened animals run round the wall, jump across it where it is lowest, and fall into the pits that have been dug outside. It is said that the gazelles even dream of the narrow opening, *ẓejž*, through which they rush to certain destruction. If a Bedouin wishes to stop a gazelle in flight, he shouts: "A narrow opening is in front of thee, O gazelle! *aẓ-ẓejž jâ ṛazâl*," and the gazelle at once stops and looks round. If a Bedouin perceives a gazelle when he is undertaking an important task, he is afraid of bad luck, and shouts: "Gazelle, gazelle, let the misfortune vanish as well! *ṛazâl ṛazâl w-šarren zâl*."

224 825 [777]

SMALL ANIMALS

The *arnab*, hare, is found throughout the territory of the Rwala. In the sandy Nefûd it is pinkish-white; in the volcanic regions it is black; in al-Ḥamâd it is grayish-yellow. Hence it cannot be distinguished from its surroundings. The male is called *ḥazaz*, the female *'edene*, and the young *ḥurnež*. The full-grown hare is not as large as the wild rabbit of Europe. Like the gazelle and antelope it quenches its thirst with dew only. If a man approaches it, it crouches close to the ground or hides behind a stone in a brushwood thicket, and does not move even if the man walks right past it. If, however, it notices that the man is returning, it seeks safety by rushing madly away.

136

The hare is said to boast: "I am he with the white lip in the plain with the dried-up plants, who satisfies two and makes the mouth of the third one water; *ana-š-šerma bḳâ'at al-žerma mišbe' aṭ-ṭnên w-mlaṛṛem aṭ-ṭâleṭ*," or "I am he who hides beneath a tiny shrub, whose fur gives pleasant warmth, and who is not seen except by the camel herdsmen; *ana šğêreti ḥafijje w-wbêreti ẓafijje w-lâ jišûfni kûd râ'i al-belijje*." If the hare runs away, the Rwala shout after him: "Furry one, furry one, into the fire with him when he's caught! *wabra wabra w-ben-nâr minṭabra*." If the hare shows himself to men hunting with falcons, they shout: "Thy appearance is a

825

136 The *ʿaḳâb*, eagle. Not even a *bâšeḳ*, nor a *ǧeleme*, nor the falcon itself is safe from the *ʿaḳejb al-ǧerdân* species.

223 The *nisr* (pl., *nsûr*), vulture, especially the *ḥabaši* species,
825 is shot and eaten, for its flesh is healthful. Seven pieces of
757 its flesh dried in the sun are the best remedy for rheumatism and hemorrhoids. The patient should eat these seven pieces at once, cover himself with seven quilts, and sweat, and Allâh will help him.

136 The *raḥama* (*Vultur perenopterus*) migrates at the be-
825 ginning of the autumn rains and does not return until the beginning of the *smâk* season. The Bedouins greet its return with joy, for they know that within ten or fifteen days there will be warmer weather. The *raḥama* is unwilling to give up its booty and exerts all its strength to get possession of it. Hence the saying: "So and so craves for something like a *raḥama*, *twaḥḥam twaḥmet ar-raḥama*."

The *saʿadi* or *abu saʿad* is the stock.

The *ṛarḳ* is a water bird.

The *ṛurâb*, raven, is found in three varieties: the *zâṛ al-baḳʿ*, the smallest, is black with a bluish or greenish luster on its chest; the *ǧabʿa*, somewhat larger, has a short tail and very tasty flesh; the *ṛurâb al-ʿaḳʿaḳ* is the largest. All three species accompany the camels far into the desert and from them they pick ticks, *ḳarâd*, and the larvae of the gadfly, *ḥeleme*; but they also gnaw at the blisters under the saddle, and for this reason the herdsmen drive them away. If they see a raven settling on a camel, they call to it: "Fly away into the inhabited regions! *ṛarreb ṛarreb*." Or: "Beware of the awl! The awl will prick thy throat! *mḥejrîz jibeṭṭ leḥâtak*!"

777 If a man undertakes an important journey and observes
825 a single raven, he laments: "Oh! weary with weeping is the eye of him whom a single raven has approached, *jâ ḳard al-ʿejn min ǧâh al-ṛurâb wḥîd*." He knows that he will have bad luck, and therefore he will prefer to return. If, however, he sees two ravens, he exults: "Oh! blissful is the eye of him whom two ravens have approached, *jâ ḥaẓẓ al-ʿejn min ǧannah al-ṛurâbên*."

539K The young ravens are more wary than the old ones. An
825 ancient raven was giving instruction to its great-grandson: "My son, do not trust people. If thou perceivest a man approaching thee, fly away as soon as he bends down. He might

2:Musil S-4, 5 (no date) 1928 MD4 Rwala MD4

524 *šẓâẓ*, on the highest stone near by, taps it with his large peg
857 enough to make it fly up a little, and when in the air gives it a good blow so as to make it fly to the other players who wait at a distance of about thirty or forty paces. Every one of them tries to hit the flying sharp peg with his own peg in order to send it back. As long as no one succeeds, the peg is returned to the first boy, who continues to bat it until one of his comrades finally strikes it and takes his place. When striking at the *šẓâẓ* peg the head or shoulders of a player often come in contact with it, with consequences easy to imagine.

Many a kerchief is torn to ribbons in the game called *dehdwa*. One boy rolls a large stone down a slightly inclined plane, while the others try to stop it, *ʿakašha*, with their kerchiefs. The one succeeding in this is entitled to roll it, *jedahdîha*.

ʿAḳê ʿaḳab is a game in which all the boys run for the goal, about a hundred paces away. He who reaches it first shouts: "*ʿaḳê ʿaḳab*," a command for the others to turn and run back to the starting point. The first boy to reach it now calls out the same words, "*ʿaḳê ʿaḳab*," and flies with the others to the goal again. This is repeated until all are exhausted. Finally the one to reach the goal first exclaims: "A pile of wood, *korkob ḫašab*," and sinks to the ground; the others follow his example, lie still for a while, but then begin to kick and strike out all around regardless of whom they hit.

DITTIES SUNG BY GIRLS

539x The girls have no such games. Occasionally at night they
857 form two choirs and alternately sing, *jesemran*, various ditties
533 called *summejr*:

Tafawwelû bel-faẓa	For a good sign take a great plain,
jâ-lli ṭalab fâlî	O all ye who ask me for a good sign!
fâli rŝêden w-ar-rašed	Fortunate is my sign, for luck
ṭajjeb al-fâli.	Is the best of all signs ye may want.

539x When the women and girls are about to start their *sum-*
857 *mejr*, the men and youths gather not far off. Before a raid
● 777 or any act of importance every man observes the first word
726 uttered by the woman or girl dear to him. That word they

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

take to be their sign or omen, *fâl*, and try to guess from it whether their enterprise will meet with success or not. Knowing this the girls begin with the ditty quoted above. A *faẓa'*, or vast plain where the Bedouin cannot be ambushed, is to him a good sign. Better than any sign, however, is the luck itself or the successful result.

Enḥowderû les-summejr
w-az-zemel bel-misrâḥ
min hw jehedd aṭ-ṭejr
ma'lûḳ ḳlejbeh râḥ
jelfi 'ala marteh
jâ niğmet al-miṣbâḥ
erḫi ṭrejf as-sejr
žîfi 'ala-l-mebṭâḥ.

Gather for the *summejr*,
For the pack camels are out in the pasture.
Who is that training the hunting falcon?
The falcon to whom his heart clung disappeared and
Will soon reach its wife.
O morning star!
Loosen the end of thy leather belt
And stand leaning against the long litter pole.

The girls and women invite everybody to their entertainment, *summejr*, as it is unnecessary to get up so early next morning, since the chief's pack camels are not yet back from the pasture. They hear some one training his hunting falcon and later pity him, because the falcon has flown away and returned to its wife. When about to move they call out to the prettiest woman of the camp to stand up in her litter and shed light all around her like the morning star.

The word *enḥowderû*, gather down, come down together, is used because the *summejr* is always held in a low piece of ground protected against the wind. *Erḫi ṭrejf as-sejr* means "loosen the end of thy leather belt." Every woman wears a belt of small leather strips on her bare body. On entering a litter she loosens this belt in order not to be incommoded by it on the journey. *Žîfi*, stand leaning, for *žifi*.

Jâ rabbi jâ ḥâleẓ al-lejl
hât al-maṭar min saḥâbeh

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

CHAPTER XIII

OMENS

NATURAL PHENOMENA AS OMENS

The Bedouin does not think deeply on religious matters and follows no rules in his religious observances. Nevertheless, he guides himself in all his social and private undertakings by certain fixed customs, observes the various natural phenomena, and pays heed to internal impulses and dreams which he holds to be signs or warnings sent to him by spiritual beings who wish him either good or ill. He is a firm believer in the existence of spirits and thinks it absolutely necessary to do all that is agreeable and avoid what is disagreeable to them. Woe to him, if he should anger them! To do so would frustrate all his undertakings. And anger them he would, should he not be careful in his words and actions nor give due regard to days of portent and certain signs both visible and invisible.

When a Rwejli despatches a man on an affair of importance, he must not use the word "*Ruḥ*," "Go!" or "Run!" He must not say: "Ride in the direction of the settlement of Baḳ'a" or "of the al-Lmât wells." All these words invite death. For the verb *râḥ, ruḥ*, is used in connection with death or departure from this world. *Baḳ'a'* signifies a violent death, and *al-lmât* also reminds one of destruction, or death. Therefore they are likely to say "*Eršed*" for "Go!" or "Run," instead of *ruḥ* and to substitute for the topographical names Baḳ'a' or al-Lmât the term Ṭajjebt Ism, which, referring to a settlement or a well, means "the name is a good omen."

More important matters the Rwejli prefers to leave either till noon or at least till the dew has fully departed or to despatch them before the fresh dew has fallen. These times of the day he considers the most favorable, because the spirits are then resting. But there is no day without some meaning attached to it — it is either suitable for an undertaking or not. These significations are called *waǧba* or *waǧḥ*; the favorable ones being *zên*, the unfavorable *šên*. The best days on

●777 which to begin a task are Mondays and Thursdays. Their *waǧba* is not only favorable, *zêna*, but their countenance, too, is sweet, *ḥelw*, so that they insure good results. Wednesday, Saturday, and the forenoon of Friday are not suitable. There is no spirit which would assist a Bedouin who begins an undertaking on any of these days, and he would be left to his fate, *naṣîbeh*. The other days of the week are of no significance whatever.

[805] The Bedouin observes the moon very carefully, counting his days in accordance with its waxing or waning. For both of these also have their good or bad countenance, *waǧh*. The most suitable or lucky day is the first day of the month, if it falls on Monday or Thursday. Then the success of an undertaking is assured. Unlucky are such nights and days of the month as contain the numbers six or seven. The sixth, sixteenth, and twenty-sixth days of the month, called *al-farad*, are considered unlucky, as they break up or disintegrate any undertaking precisely as one can divide the figure six into two and two and two. The nights of the sixth, sixteenth and twenty-sixth of the month are called *lejâli-l-ṭarak*, the nights of flood, destruction. He who undertakes a work of importance on those days will drown his efforts in failure. Every being that comes into the world on any of these nights will surely perish and is on that account called *ṭarkân*. A baby boy born on such a night will not learn to walk. *lâ jaskom*.

The seventh, seventeenth, and twenty-seventh days of the month are likewise unlucky. The number seven, *sab'*, is wholly under the domination of the spirits; anyone pronouncing it irritates the evil spirits and repels the good. Colloquially *samḥ* is used instead of *sab'*, which is employed only in conjuring or swearing, and also in cursing to perdition — that is, when calling on the spirits with some object in view.

The ninth, nineteenth, and twenty-ninth days remind one of the waning of the month, *nefâż aš-šahr*; for this reason it is better not to begin anything important on these days. A raid made on any of them will certainly fail, especially if led by several chiefs. On no other days of the month are there so many disputes and quarrels as on the ninth, nineteenth, and twenty-ninth — it seems as if every human being was then unconsciously subject to irritation, *mat'ûs*.

The twenty-first day brings much evil into the world. The traveler loses his way most easily on that day. A child born on the twenty-first is called *maṭrûd*, pursued by trouble;

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

it will not die but will be sick most of its days and will leave no descendants, and its herds will not multiply. 777

Just as every man and especially his pregnant wife wish that no child be born to them on the twenty-first day of the month, they still more ardently desire that it be born in the night of the fourteenth or twentieth, or on the day of the eighteenth. The night of the fourteenth is called *lejlet al-ḳadr*. A boy who sees the light of this world on that night will bring glory to his whole kin and clan — even to the whole tribe — and is therefore called *baḫît*. The night of the twentieth is known as *al-ḫatma* and is lucky, *zêna*, to any undertaking. He who begins a task on the eighteenth is sure of success, for that date is favorable, *waǧheh zên*.

But it is not enough for the Rwejli to observe time and day; he must also watch his surroundings, as there are favorable and unfavorable qualities both in human beings and in animals. Many a kin, many a clan, bears a good omen, *fâlhom zên*, others again a bad one, *fâlhom šên*. When meeting any of them on an important journey the Bedouin knows at once whether he can proceed farther or must return. A good omen is inherent in the Ḳa'âš'a of the Rwala tribe; in the Malḥûd kin of the Mǧelli clan of the Fed'ân tribe; in the Eben Fnejd kin of the Rassâlîn clan of the Ḳmuṣa division of the Sba'a tribe, as well as in every pretty woman, *ḫurma min al-bwêheǧ*. If raiders approach a camp of some friendly Bedouins known to be possessed of a good omen, the chief or some prominent man from the camp rides out or runs to meet them with the greeting: "Hasten after your luck! *efleḥow*." The commander, then, making his camel kneel, *jenawweḥ*, answers: "May it be a good omen to me, which I accept; *fâli w-žebilteh*." 777 787 614

Unlucky is the sign of the Bdûr of the Eššâǧe'a and Freǧe of the Rwala; of the Hwejsân kin of the Rassâlîn clan; of the Mwêne' kin of the 'Ebede division, but especially that of the N'ejm and Ǧimlân, who breed goats and sheep in the al-Ḥaṣṣ hills. The Rwala never rest with the members of these kins or clans when going out on a raid but prefer to suffer hunger themselves and let their mares also suffer rather than to eat a mouthful with them. For each bite of food accepted from them brings failure, *'alḳathom ḳaŝra*; yet on their return they have no objection to refreshing themselves at any camp of these people.

Failure is always attached to the Ṣlejb, and their tents

2:Musil S-4, 5 (no date) 1928 MD4 Rwala MD4

777 787 614 are avoided by the warriors when on a raid; their hospitality is accepted only when some of the warriors are ill or wounded. The Ṣlejb tend the sick carefully and carry them home when they have recovered or bury them when they die. When the raiders are tormented by hunger or pursued by the enemy they do not hesitate to seek help from the Ṣlejb, who are despised by them at any other time.

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FIG. 55

FIG. 56

FIG. 55—A horse bridle, *'anân.*
FIG. 56—Horse fetters, *ḥadid.*
(See p. 378.)

Animals also have their bad and good signs. The fox, *al-ḥoṣejni*, especially is an object of the most careful observation by the Bedouin. If it halts on catching sight of the raiders and looks at the troop from both the right and left side, they know that they need expect no mishap but will return with rich booty, *fowd w-salâme*. A similar omen they see in a pure white mare when she breaks loose and, holding her head high, prances in front of the raiders as if leading them. When a hyena jumps out suddenly from its den and starts to hop at the head of the troop as if showing them the way, *ḥaṭam 'ala-l-razw*, they begin to urge on their camels joyfully, believing the beast's appearance to be a sure sign of booty. Two ravens flying above raiders from one side to the other cause the whole troop to shout joyfully: "Two ravens and a good omen! *rurâbên w-fâlen* [pronounced *fânen*] *zên.*" A rich booty is to be theirs without doubt. Other good signs are a sorrel with a white spot on its right foreleg; a white camel; a white ass with a dark bluish stripe on its shoulders, *ḥmâr ḥaẓar* or *rǎejdi*; and a greyhound bitch, *sleḳa*. A long poisonous snake, called *dâbb*, when found during some serious undertaking is killed and thrown into the air. If it falls on its back in such a way that its white belly can be seen, the omen is favorable. All animals which are considered good omens are called *aṭ-ṭlejžijjât.*

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

A Bedouin who has led in his mare to the stud horse, mounts her afterwards and rides around the camp until he meets a girl, to whom he says: "O daughter, just now I have led in my mare." If the girl answers: "Be comforted with

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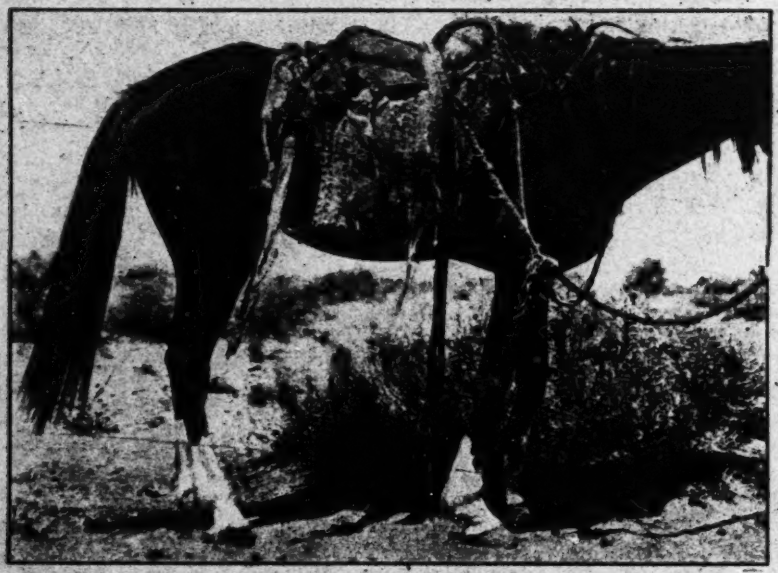

FIG. 57—A harnessed mare.

the glad tidings that she will bring thee a filly, *ebšer bemohra*," both the owner of the mare and his whole kin rejoice, for this is a favorable sign, and they all expect confidently that the girl's prophecy will come true.

It is a common belief among the Rwala that a one-eyed person is the bearer of misfortune. If a man meets one so afflicted, in order to destroy his unhappy influence he turns over a large stone, thus burying the bad omen. Hence the proverb: "If thou meetest a one-eyed person, turn over a large stone; *elja ḫuft al-'awar oklöb ḥağar*." Nobody embarking on a journey of importance will have for his guide a man with his right and left upper eyeteeth missing, *afraḳ as-sinnên*, or one with blue eyes, *azrar* (sic) *al-'ajnên*, for then nothing would succeed. Woe to those having intercourse with a woman whose breast is covered with down, or with a man without any beard or without down on any part of his body, *aǧnas al-*

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2:Musil S-4, 5 (no date) 1928 MD4 Rwala MD4

●777 *ǧenûs al-ḥurmat al-halba' w-ar-raǧol al-melûs*, as both are the
787 cause of various mishaps! A Bedouin who marries a person
826 that is quarrelsome and censorious, *al-ḥurmat ad-da"âja w-an-*
828 *na"âja*, is never prosperous but will always be unhappy, both
789 he and his children. A scolding woman wishes ill to her opponent in the following sentences:

"Sab' hal-waǧh. May [a wild beast, demon] tear this face!"

"Sa'an jasba' haš-šâreb. May [the demon] utterly tear up this mustache!" *Šâreb*, mustache, means man in general.

"Kow beh. Tekwû (or *tekû*) *bak.* Burn him! May they burn thee! [Mayest thou become so ill that] red-hot iron must be applied to thee!"

"Ḥamdet ar-rîḥ. May the breeze of thy good fortune cease to blow towards thee!"

"Ṣâjbt as-sa'ad. May success be far from thee!"

"Ḥejb as-sedd. Mayest thou be disappointed in thy most secret wishes!"

"Mowt an-nâr. Mayest thou go to hell after thy death!"

"Allâh jil'an zên hal-hdûm alli mâ hi 'al-âdmi mâr 'ala 'ûd aš-šǧara. May Allâh curse this fine dress so that it will not garb a man but the stalk of a perennial!" This means that the person dressed in that suit is, for lack of success, to dry up as the stalk of a perennial dries up when there has been no rain for several years.

777 In making agreements the Rwejli must be very careful.
675 If he agrees with his comrade that they will help each other faithfully in both good and bad days, *'ala-z-zên w-aš-šên*, he must not change the order of the words and say *"'ala-š-šên w-az-zên,"* if he would not bring bad luck upon himself.

777 If a sorrel horse escapes from a raider and, dragging its
825 rein, runs about in terror in front of the troop, the other
492 riders try to drive it aside with their spears, shouting: "May Allâh forgive thee! *Semḥeč* (or *Sebḥeč*)." They know that it brings bad luck to them, yet they will not kill it as it deserves and therefore cry *"Semḥeč,"* instead of *"Seb'eč*, May He destroy thee!" A sorrel with a white spot on both the right and left hind leg is called *mǎaželbe* because it throws its rider frequently. A mare who scratches with her forehoofs continually will ruin her rider as surely as a wife who cannot keep order, *al-faras al-ḥarrâṭa w-al-marat aš-ša"âṭa* (or *šarrâṭa*). A camel with a curly spot on the root of her tail, *'aker-*

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bân, must not be taken on a raid or war expedition, for her rider would come back without booty. 777

Should the raiders on their march against the enemy meet a flock of goats or sheep, they halt until the animals pass. If they rode through the flock, they would cause their own defeat, for the enemy would scatter them in the same manner as they had scattered the goats or sheep. Whoever sights a solitary white gazelle, *ẓebi*, must not mount his mare for some time, for she would stumble under him, *taḳanṭar* or *taḳanṭaʿ*, and he might hurt himself and thus meet with failure. A black dog, *mballam*, should be killed at sight, as the fiend is hidden in him and thus brings the Rwejli bad luck. The flesh of the wild swine which roam especially in the Sirḥân depression or, according to the Rwala, in al-Wâdi, is enjoyed by the Bedouins, who know nothing of permitted or forbidden food; pork fat they use in healing both wounded men and animals, but they hate to meet a wild swine when starting on a raid or on any other undertaking, because it brings bad luck. When a solitary raven or a *rḥama* vulture is seen flying above the raiders, they shoot at it, crying: "May Allâh destroy thee! *Sabʿek* (or *Sabʿeč*)." They fear that if they did not kill the birds they would feast on the bodies of the fallen. If a raider's rein breaks, he should return at once. The commander of an expedition must also turn back if he seats himself on a saddle wet by rain. A broken rein means that the mare will run about freely after her rider has been thrown from the saddle, while a wet saddle reminds one of the commander's blood flowing down it. When a camel or a mare returns home stained with the blood of her slaughtered rider, she is generally sold to another clan or to the settlers, as the kin of the fallen man abhor riding an animal over which the blood of their kinsman has been spilled.

777 825 492 [262] [757] [761]

DREAMS AS OMENS

Much importance is attached by the Rwala to dreams. During sleep a man's soul moves among spiritual beings from whom it can learn all things hidden from men, whether of the past, of the present, or of the future. In most cases Allâh is appealed to by the Bedouins to send them dreams concerning their return from an important undertaking, *ḥelm mʿâwdi*. Such dreams Allâh grants especially to the commanders of

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cient military ability, or is ailing, or too old. Sometimes the chief's son or one of his relatives is entrusted with the command. But any Bedouin conspicuous for his prudence and bravery in time of war may be promoted from leader of the men on foot to leader of mounted men and may even be recognized as the commander-in-chief. The chief generally tries to gain his favor, marries his daughter to him, and adopts him into his kin, but likewise may bring about his death on finding that the commander does not wish him well. For a leader who rises in such a manner usually deposes the reigning kin and becomes chief himself. Therefore the members of the reigning kin are very careful when choosing a chief and recognize only the most distinguished of their kin. This is also the reason why the dignity of a chief does not pass from father to son as a matter of course.

The commander of the smaller expeditions gives notice to his friends: "We intend to start on foot — or on horseback — on a raid, *nabṛi neḥanšel* or *ne'ajjer*." When some men have declared their willingness to participate, he says to them:

"We shall go when the sign is favorable, *nimedd bel-waǧbet az-zêne*, either on Monday or Thursday."

For the small expeditions dark nights are the most suitable, *lejâl aẓ-ẓalma' zêne lil-ma'âjir w-al-ḥanšel*. But by far the best is the *lejlet as-sarra*, the last night of the lunar month, when the moon does not appear at all, "as he is then staying with the sun." On clear nights, *lejâl al-ḳamra*, small expeditions are never undertaken. Among the seasons of the year the cold period is the most favorable, as there is not so much danger from thirst, which is greatly feared. On the whole, both small and large expeditions are made preferably in the time of abundance, *rabî'*, when edible plants, good pasture, and plenty of water may be found anywhere. This is the time when the inner desert swarms with raiders of every description.

Preparations for a Large Raid

Whenever the commander intends to undertake a large raid, *jimedd ṛazzâj*, he announces it to the chiefs in substantially these words: "Behold! we wish to go on a large raid under the leadership of the All-Highest. Shoe your horses and prepare supplies for yourselves, *ḥḍû ḥejlkom w-wazzenû zehâbkom*. Behold! ye will assemble at the appointed place on

721 Monday [or Thursday] which is always favorable to us, *bwaǧbet aṯ-ṯnên.*"

They answer: "O Allâh, may success be our lot! May he grant us luck! *Jâ-llâh maksûm ḫejr allâh ja'ṭi as-sa'ad.*"

705 492 Then they begin to hunt for good camel bags, flour, water bags, and barley for the horses. He who means to go on his mare only seeks someone to carry his food supplies, *zammâl.* If he finds a camel rider who will do him that service, *jezmaleh*, he loads his supplies on the camel and himself rides in the saddle, while the owner sits behind. The mare runs beside the camel to which she is tied. But every owner of a mare generally has a camel of his own and is accompanied either by his slave or a younger relative. Those who ride on camels are always in the majority, and for long raids in the hot season none but she-camels are used. Horses are ridden mainly on short raids, undertaken in the time of *rabi'*. Nor can all the horses in camp be taken out—at least half must be left at home in order to repel a possible hostile attack. All the horses are shod before making a raid, and a few extra horseshoes taken to meet emergencies, *jetanaṣṣel ḥdaha.* They also sew up, generally with horsehair, the vaginas, *jeṣabberûn al-faras*, of mares big with young, especially the older ones, in order to prevent miscarriage.

721 701 Old men and small boys must not go on a raid. They are left at home to guard the camp. However, a boy of twelve is old enough to join the raiders and may properly do so, especially in the *rabi'* season when neither thirst nor hunger threatens. In the hot months mainly men between 16 and 40 take part. They do not like to be accompanied by a young husband, *'arrîs* (sic), in the first year of his married life. This time, called *ḫrân al-'ars*, is not very favorable to important ventures, therefore it is better that the young husband should stay at home. No custom forbids men to have intercourse with their wives immediately before starting out, nor is it necessary that they should put on freshly washed clothes. Everybody usually leaves in the clothes he wears at the moment.

[585] ●777] [834] [714]

721 The preparations for a raid take a considerable time. However, nobody ever knows definitely against which tribe he is going, for the simple reason that the Rwala always have several enemies at once. Only the most intimate friends of the commander-in-chief know his objective, while the rest of the camp is kept guessing. This secret it is necessary to

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course, has not yet washed himself, and such an unclean one, 758
neǧes, would make the wound still worse, *mustarfer*: The visitor 831
salutes with the words: "May thy evil disappear! *jizûl šarrak*." Or: "May it disappear and not come over thee any more! *jizûl w-lâ jiǧik*." To avoid informing the patient that he looks ill, [576]
and thus frightening him, the visitor says: "It seems to me thou hast a healthy color, perhaps nothing ails thee," the patient's reply usually being: "By Allâh himself, nothing is the matter with me, merely so and so."

If the patient gets worse, nobody must mourn. "We have 761
a soul, and he has a soul obeying Allâh. *ma'ana nesem w-ma'eh nesem taḥat allâh*." The patient gets worse every Wednes- 777
day and Friday, for these are the heavy days, *jowm aṯ-ṯakil*, for him. Likewise every sixth, sixteenth, and twenty-first day of the lunar month aggravates the condition of the patient and spreads the news of his illness, *mubajjeḥ al-ḫabar*.

A demoniac is called *mḥarṭal*. As such they consider the 732
imbecile, the demented, and the insane. If he does not get well soon, he is fettered and allowed to perish of thirst.

If a mad dog, *čalb mṛalûṭ*, bites, *jiʿazz*, a man, sulphur 752
is applied to the wound, which is then burned with a red-hot 758
nail. After forty days the injured person generally is stricken with rabies. Then they fetter him and throw hot ashes on his head until he dies.

In the case of a snake bite the soothsayer, *ḳarrâj*, is sent 752
for and cures the bitten man with his spittle. The *ḳarrâj* 755
learns this art from a member of the Rifâʿijje Order at an-Nuḳra in the neighborhood of Damascus, paying one quarter of a *meǧidijje* (22.5 cents) for tuition. No snake can harm a *ḳarrâj*.

Bites of scorpions and poisonous spiders are cured by wrapping the wounded limb in a raw skin or by laying the patient in an oblong pithole, the bottom of which is covered with camel manure thrown over camel urine, *ʿabas al-bel*. Then, covering the patient up to his head with clay or sand, they build a small fire at his side to make him sweat thoroughly. But to prevent him from falling asleep they shout at him: "O thou who has been bitten by an *ʿankabût* spider, wilt thou live or wilt thou die?" He must answer: "I shall live, I shall live, not die."

A person seriously ill appoints a guardian for his young 763
children with the words: "O So-and-So, I do not know what 429